

R. Howell gar.

A
VINDICATION
Of a Sheet, concerning the
ORDERS
OF THE
Church of England,
Against some
REASONS, &c.
Printed at OXFORD.

Imprimatur,
A Vindication of a Sheet, &c.
July 7. 1688.
Guil. Needham.

L O N D O N :
Printed for *John Howell*, Bookfeller in *Oxford*. 1688.

A VINDICATION, &c.

Since Popish Pamphlets of late have found so ill reception, and the dreadful Names of *Henry Hills*, and *Henry Cruttenden*, in the Title-page, have been a fair warning to the Reader not to venture any farther, it has been thought convenient, lest the *Works* of this Author, which fill four whole Pages, should perish, to try whether the World will condescend so far as to read them for the sake of the following Reflections. For tho' any consideration of so *mean* a Paper must be confest to require an Apology, yet this being the Authors first attempt, and he giving some *suspicion* of sense in daring to Print his Trifle in *Oxford*, a few slight *Remarks* may upon these grounds be excusable: But for the future, unless he gives a cleaner *Glove*, he must not expect the Honour of an *Answer*.

I shall not enquire why our Author tacks his *Some Reasons*, to another Mans *Twenty One Conclusions*: The coherence of the matters treated of is not very apparent: This may be done, perhaps, out of a complaisant imitation of a *Popish* Syllogism, where the conclusion commonly scorns any acquaintance with the Premises. As for the *Rigorous Demonstrator*, what he has offer'd at second hand in *Confutation of Dr. Hammond*, and *Bishop Bramhal*, has by them been long since confuted, and a just Reply might

from their Volumes be easily *Reprinted*, were it not an injustice to those Stationers who are owners of the Copies. But what at present I have in hand, is entirely new; the *Design* pretends to humour, the *Folly* is peculiar, and the *Title* fantastical.

“Some Reasons, &c. Church of England.

We expect a *Reasoner*, and meet with a *Buffoon*: He pretends to vindicate the *Reverend Licenser*, who would sooner pardon him a *Satyr*, than an *Apology*. Had he been really *traduc'd*, if his weightier Occasions, and greater Zeal for the Service of his Church than for his own Fame, had hinder'd him from defending himself, hundreds of Protestant Pens had been ambitious of the Employment; for *Sense* would be defended by *Sense*, and *Learning* disdains the Patronage of *Ignorance*. A Vindication of Father *Sabran* might have become *this Author*, and the brisk attack of *the Protestant Footman* has made it necessary. But here a Bill is given out for *Impartial Persons*, to come and see a Combat betwixt a *Jesuit* and a *Chimæra*; and an huge dust must be rais'd in a *Vacuum* betwixt a *Traducer*, who is *No-body*, and a *Defender*, who says *Nothing*. This Author neither did persuade himself, nor could hope to persuade others, That Dr. *Maurice* was not the *Licenser*: Yet his *Sincerity* prompted him to *insinuate*, what he knew to be *false*, and his *Prudence* put him upon the attempt, of what he despair'd ever to effect.

“§ I. Dr. *Maurice* is not, &c. as approv'd by Dr. *Maurice*.

1. Be it allow'd, that this Author after his Liberal Education in a Foreign Seminary can count *Six*.
2. We own that *it is false, that Schismatics, or Heretics, cannot ordain*, for Protestants have more than once

once prov'd it to be so. But there are some Reasons, why a *Roman Catholick* ought not to have branded this as a *notorious falshood*.

(a) *Peter Lombard* found the Doctors to be divided about it ; he acknowledges the Question to be intricate, and leaves it undecided. It is to *Protestants* one Argument of its being a *notorious Popes* have asserted it ; but a *Jesuit* ought not to have given the flat lie to *Infallibility*. 3. If now it be false, that *Papists* argue from the *Schism* or *Heresie* of the *Ordainers*, that the power of conferring Orders is null, it must be allow'd us that a great part of *Lombards* Doctors, and the fore-cited *Popes* were no *Papists*. 4. The Reader will by this time judge to whom the *weakness*, *ill-literateness*, *forgery*, *falshood*, and the *hard forehead*, which we meet

manus impositione, & invocationem dabatur Spiritus Sanctus, qui moverant mundas ad Dominum manus levare ; laterum Gregorius, qui transgressor, factus est Legis ad iracundiam sui, magis quam ad consecrationem alicujus Spiritum Sanctum per impositionem suæ manus sine dubio provocavit, &c. Bin. Tom. 3. p. 698, 699. Ed. Col. Agrip. 1606.

(a) Solet quæri, si Heretici ab Ecclesia precisi & damnati possint tradere sacros Ordines, & si ab eis ordinati redeuntes ad Ecclesie unitatem, debeant reordinari. hanc questionem perplexam ac pene insolubilem faciunt Doctorum verba, qui plurimum dissentire videntur. *Lomb. l. 4. Pij. 28.*

falshood, that some (b)

(b) So *Innocent* the 1st. Non videtur Clericos eorum (*Arianorum*) cum Sacerdotii aut Ministerii cuiuspiam suscipi debere dignitate, quoniam quibus solum Baptismus raturum esse permittimus. Ep. 18. apud Bin. Tom. 1. p. 580. Afferitur eum qui honorem amisit, honorem dare non posse, nec eum aliquid accepisse, quia nihil in dante erat, quod ille possit accipere. Ep. 22. ibid. p. 581. So again *John* the 12th. forc'd them who were ordain'd by *Leo* the 8th. a *Schismatical Anti-pope*, to say, *Pater meus nihil habuit sibi, nihil mihi dedit.* Bin. Tom. 3. p. 1066. So *Nicholas* the 1st. *Gregorius* qui Canonice ac Synodice depositus, atque Anathematizatus erat, quem ad modum possit proveciere vel benedicere nulla ratio docet : Igitur nihil *Photius* a *Gregorio* accepit, nisi quantum *Gregorius* habuit, nihil autem habuit, nihil dedit. Per eorum quippe ut legiur,

with

with in this Paragraph do of right belong.

" § 2. Dr. *Maurice* knows, &c. responsible for any such.

1. *Lambeth Ordination* depends not on the Veracity of Dr. *Parker*, but on Authentick Registers, upon the sight of which the more (c) *Ingenious* Papists have confest themselves satisfied.

(c) Bishop *Bramhall's* Consecr. of Prot. Bishops vindicated. Tom. 1. Disc. 5. p. 460. 461. *Dubl.*

2. If one of his Society, in a good Cause, may tell us *He has heard* what he never heard, and

a Popish assurance has often pretended to prove, what never could be prov'd, then this *hearsay* of a pretence of a proof is but a weak foundation for so severe a charge on the Memory of that Venerable *Primate* : *Pope* I would have call'd him, but that that Name has been abus'd. 3. To prove that Dr. *Parker* was a corrupter of Records, will require more Industry than he allow'd to this Paper, and will not be perform'd as he bragg'd this was at one sitting : But after all, it will remain to be prov'd that He corrupted this particular Record of the *Lambeth Consecration*, and here he will meet with Antagonists of his own Fraternity, who will have these Records to be forc'd several Years after *Parker's* death, and first produc'd by Mr. *Mason* : And here it may be no ill Advice to the *Fathers* to lay their Heads together, and to agree upon a false Verdict.

4. Our Primates leave the glory of forging Records to that Bishop, who, not content with his Diocese, would by these means extend his Usurp'd Jurisdiction : The ill success which the spurious Canon of *Nice*, and *Constantine's* donation have found, would deter Men of Conduct, tho' they had no sense of Religion from such vile and Popish practices. 5. If four true Bishops

be

be more than *three*, it has often been made out that Bishop Parker's Ordainers were *more than three true Bishops*: The Acts of his Consecration prove them to have been 4 in number; and the *truth* of their respective Orders is evident from other Records, which have been produc'd. 6. Dr. Maurice finds in the *Archives of Canterbury* the Record for which the Minister makes himself responsible; and when this Author can bring Certificates for his Honesty, I doubt not but he may be indulg'd a sight of the *Originals*: That Copies of these Acts, both from the *Register at Lambeth*, and from the *Memoire of Corpus-Christi-College in Cambridge*, are in all hands; he in all probability might have *known*, had he not to his *other* *vows* added that of *Ignorance*. 7. Our Author has promis'd upon this to be an *Eternal Mute*; and if he takes *Sweden* in his way to *Turky*, he will by that time qualifie himself for an Office in the *Serail*.

"§ 3. All know, &c. prov'd at all.

1. The Protestants *have* Succession in Doctrine, tho' the *Arrians* had it not. The Papists say our Plea is no better than theirs; but are content *barely* to say so. When he shall produce as good Authority from Scripture, and as Universal a Tradition from the Fathers for the Articles of the *Trent-Council*, as the Reverend and Learned Dr. Bull has shewn us in favour of the Orthodox against the *Arrians*, we'll admit the Comparison: In the mean time *Nice* and *Trent* do not sound well in one Period: There a *Christian* Emperor presided, here an *Anti-Christian* Pope: There the *Canonical Priviledges* of Patriarchs were asserted; here the *Divine Right* of Episcopacy was trampled on by an upstart Order: There the Holy-Ghost was call'd down by Prayers; here the
Roman

Roman Catholicks observ'd it was dispatch'd to the Conventicle in a Cloak-bag. 2. The distinction betwixt *Succession of Doctrine*, and of *Persons*, was in this dispute necessary, but the latter only was to be insisted on: That we have *Succession of Doctrine* may at this time be *boldly said*, since it has been so often *vigorously prov'd*.

“ § 4. If then it be uncertain &c. which doth so.

1. Whether the C. of *England*, pretend to a *Personal Infallibility*, or not, we are ready to prove there sits much as *Infallibility* at *Lambeth*, as at *Rome*, and that the more valuable, because it resides in one that can read *Latin*. 2. As for the *Succession* of our Bishops to the Reformation, He is as much concern'd in it, as We: As for the continuance of it thence down-wards I send him to Mr. *Mason* for satisfaction. 3. Since he is inquisitive concerning the *foundation* of our Church, he may know that our Church is *Founded* on a Rock, and that Rock is Christ. 4. The Minister doth not say, it is not necessary to prove a *succession of Persons*, but gives reasons, why it is not necessary to shew a compleat Catalogue of the particular Successors. The Paragraphs, wherein these Reasons are given, are pass'd over by the Author, because there are *hard words* in them. *Theſſalonica* and *Ephesus* are places He is a Stranger to; but sure by his *Complexion* he has some Relation to *Corinth*. *Cletus* and *Anacletus* he might have took notice of, because it was observ'd, that these two make up one of his *Popes*. 5. *Prove* and *approve* in *Italian* Characters shew that his Talent doth not lye so much towards *crabbed History*, as *sheer Wit*.

“ § 5. If these *Western* Fathers &c. expose his Ch.

1. The *Western* Fathers prov'd innovation upon

on Hereticks, because they wanted true Succession both of Doctrine, and Persons. Their Plea of *Succession of Doctrine*, excus'd them not, because not prov'd. When the Fathers charg'd them with want of Succession of Persons, they did not take advantage from the loss or defect of Records, but from their never having had a line of Bishops to be recorded. They requir'd the proof of a *Personal Succession*, which we have; they did not exact *Compleat Catalogues*, which the *Minister* has prov'd unnecessary, and which yet we are as able to shew as any Church in *Christendom*. 2. That this Reverend Minister doth not in a Sheet Printed for the use of his Parish trouble the Heads of his Parishoners with a Catalogue of Names, gives no just Occasion to any Papist to think that our Succession cannot be made out; That it *can* be done, We have one good Argument that it has been done; and this our Author, if he had not been a *Yesterday-Man* in Books, cou'd not have been ignorant of. Even the *Catholick-Almanack* it self deduces our Arch-Bishops, of *Canterbury* from *Austin* to *Warham*: *Cranmer* indeed is left out, as if his suppos'd Heresie or Schism could blot out the *indelible* Character. What tho' he finds no Bishops there since the Reformation? Neither will he find any Princes there since *Henry* the 8th. An *Index expurgatorius* has past upon the *Royal* Line, as well as the *Episcopal*. Even *Q. Mary* could not merit a place in this Catalogue, tho' *Cranmer's* Memory is Sacrific'd as his Person was heretofore, to make room for *Pole*, her Contemporary. Protestant-Calendar's bring down the *Regal Table* to *K. James*. the 2d. and honestly conclude with a *God grant him long to Reign*; but the Printer to the King's most Excellent Majesty, forgets his Royal Master, and his glorious Progenitors, as he would have done the late King, if he had Printed an Almanack before sixty.

"§ 6. He approves not that Aphorism, &c. Dr. *Maurice* did.

B

I. He

1. He diverts himself here with a *pitiful sophism* upon the word *power*, which He will needs take in another sense than it was meant. Neither yet doth his bantering elude the force of the Minister's Argument : For still an *unordained* may as well *ordain*, as an *unbaptiz'd* may *Baptize* ; and if Orders are not the power of Ordaining (as 'tis agreed Sacerdotal Orders are not) then according to him, one not ordain'd, may have the Power of Ordaining, and if he exercises this power, He doth not confer a Power on another, which he has not himself. 2. None but a malicious Interpreter could find any such *Innuendo* as he pretends to fear in the Minister's Argument : The Papists are so impudent as to tell us, we had our Orders from *Laymen* ; and we, whom *Solomon* advises to answer Fools according to their Folly, shew that this Objection tho' it cou'd be prov'd, ought not according to their own Principles to be insisted on. 3. He that saith that Mr. *Savage* allows that our Bishops had their Orders from *Laymen*, must himself allow, if he knows the design of Mr. *Savage's* Book, that Popish Bishops are Laymen. 4. As for the *Novelty* of our Church, tho' we should grant it to be no Ancienter than the Reformation, yet still it must be own'd that *Q. Elizabeth* liv'd before the Bishop of *Condom*.

“ § 7. He says that Christ, &c. saying he did not.

1. When the Question is concerning an Institution of our Saviour, he that holds there was such an one must prove it. It is Argument enough to us who hold the Negative, that there is no such Institution to be found in Scripture. 2. Christ Instituted no Form of Words as absolutely necessary ; those which he us'd in the Mission of the Apostles we think the fittest, and therefore as such, use them in our Ordinations : But for that Form which the Ch. of *Rome* uses, there is no shadow of proof in Scripture, or Antiquity. 3. The delivery of the *Vessels* is so far from being institu-

instituted by Christ, that it is by the Romanists (d) themselves, acknowledg'd a Novelty. 4. If he wants to meet a Man, who would evidently prove to him that Christ gave no power to offer Sacrifice, for the Quick and the Dead, I know none who has manag'd this Cause more for the Protestants advantage, than the inspir'd Writer of the Epistle to the Hebrews.

(d) By Morinus, and Arcudius, in his 6th Book De concordia, &c. which 6th Book is approv'd by Eud. Johannes de Soc. Jes. Ed. Par. 1626.

"§ 8. The Title says he, &c. concern'd in it.

1. A candid Reader who would have weigh'd *Arguments*, and not cavill'd at *words*, would have easily understood the Ministers meaning, when he calls *Imposition of Hands*, that Form which the Apostolical Church us'd in giving Orders. It is palpable he could not mean a *Form of words*, but only a *Rite of Ordination*. The Objection was, That we had no true *Form of Orders*: The Answer is, That by *Form*, is either meant first a *Form of words*, and of that it is said that Christ Instituted none; or secondly, some *Rites us'd in Ordination*, and of those it is shew'd that We use that which was us'd by the Apostles, by Antiquity, and by the Greek Churches.

2. Tho' this Reverend Minister is also an able *Divine*, yet he ought not to build upon such Consequences. May not a Man be an *Italian Bishop*, who is nothing else but a bad *Canonist*? May not a *Cardinal* domineer over Arch-bishops and Patriarchs, tho' he be no more than a School-boy? Was (e) *Innocent the 10th* no Pope, because when the *Jansenists* brought their Controversie to him,

he diverted the discoursing of it with saying, *It is none of my Profession, I am Old, I have never studied Divinity.* [e] Journal of Mr. de St. Amour. p. 120. Lond. 1664.

3. His Latin Scrap may be counted *Learning* in a *Papist*, but we *Protestants* look upon it as *Pedantry*. *Risum teneatis Theologi* might have serv'd for the end of an *Hexameter* at the *Savoy*; but at Dr. *Tenisons* School a Boy would be whipp'd for it. When he was picking a Flower out of *Horace*, I am glad he did not light upon

upon the *cervicem equinam* ; it had been the best Authority was ever yet urg'd for the Story of the *Nags-head*. *Humano capiti* squints suspiciously upon Parker : *Jungere si velit* shews as evidently that Scory laid a Book on his Shoulders : *Risum teneatis* argues they went to be merry, and *Spēctatum admissi* is Neal spying all through the Key-hole.

“ § 9. His Answer &c. near approves this.

1. It has been shew'd that the third Objection was Popish ; and therefore the Minister's Answer to it was pertinent. 2. As for the *Second Innuendo* the supposal of any such thing before was *Nonsense*, and here is *nauseous*. 3. That Ordination of Hereticks should be *valid*, and yet *not sufficient*, is no Contradiction : It may be *vaild* to one end, *not sufficient* to another ; *vaild* of it self to make a Succession of Bishops, *not sufficient* without Succession of Doctrine, to make a Church Orthodox. Thus Admission into the Order of *Ignatius* makes a *valid* Jesuit, but without the Doctrines of Equivocation, and King-killing he will still be *Heterodox*. 4. If this Gentleman will, as he is obliged in Charity to us Hereticks read the 6th Book of *Thomas a Jesu de propaganda omnium gentium salute*, He will have Occasion for another sort of Exclamation, us'd by a sort of Mortals, who in a surprize cry, *Who would have thought it ?*

“ § 10. I conclude then, &c. allow me to believe.

1. To this whole Paragraph I answer ; first, That the *Man* is Whimsical. 2 My Opinion of the *Nags-head* Tavern I have told him above, and have given him an Authority for it, which will pass in *Spain*, where 'tis believ'd that Protestants are Hairy, and go upon all four. 3 The *Doctrine of Intention* he leaves undefended, and pursues a *Fagary* of his own. 4. Did I believe this Doctrine, tho' I were a *Roman Catholick*, I should be afraid to adore where this Man *Consecrates*, who has given us a shrewd suspicion by the Management of this Sheet that it is difficult for him in any thing to be intent.

F I N I S.

